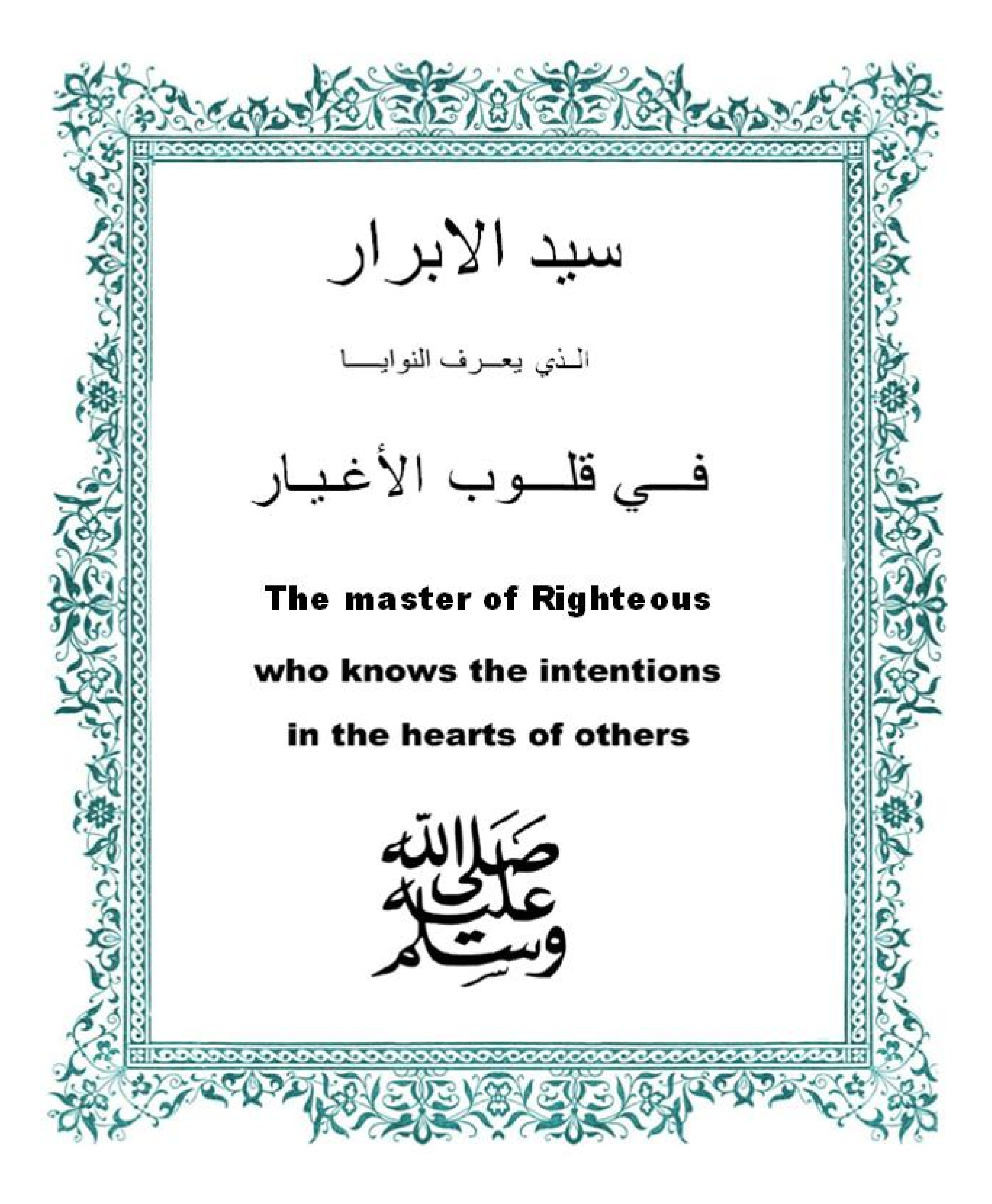


سيد الابرار

الـذي يعــرف النوايـــا

فـــي قلـــوب الأغـيـار

The master of Righteous

who knows the intentions

in the hearts of others

صلى الله عليه وسلم



Introduction :

Some people in Islam keep asking ,whether the Belief that Prophet Muhammad (peace be upon him) and Awliya (Allah's mercy upon them) ,by the grant of Allah can know ,what is going on in the Heart/Mind of others ,is correct or wrong. i,e Is it possible that Prophet (peace be upon him) and Awliya (Allah's mercy upon them) can know about thinking and intentions of others (By the grant of Allah) ?

This short Article (Risalah/Juzz) is written to prove that , this belief is correct.
With the help of Allah ,the Ahadith and Athaar mentioned here will inshallah clearly prove it.
I was encouraged and helped by work of Imam Jalaluddin suyuti (rh) while starting and writing this .
May Allah elevate the status of Imam Jalaluddin Suyuti.

Proof : 01

The belief of Sahabi e Rasool “ Abu Huraira (may allah be pleased with him)”.

حَدَّثَنِي أَبُو نُعَيْمٍ بِنَحْوٍ مِنْ نِصْفِ هَذَا الْحَدِيثِ حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ حَدَّثَنَا مُجَاهِدٌ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ أَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنْ كُنْتُ
لَأَعْتَمِدُ بِكَبِدِي عَلَى الْأَرْضِ مِنْ الْجُوعِ وَإِنْ كُنْتُ لَأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنْ الْجُوعِ وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمْ الَّذِي يَخْرُجُونَ مِنْهُ فَمَرَّ
أَبُو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا
لِيُشْبِعَنِي فَمَرَّ فَلَمْ يَفْعَلْ ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَسَّمَ حِينَ رَآنِي وَعَرَفَ مَا فِي نَفْسِي وَمَا فِي وَجْهِي ثُمَّ قَالَ يَا أَبَا هِرٍّ قُلْتُ
لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ الْحَقْ وَمَضَى فَتَبِعْتُهُ فَدَخَلَ فَاسْتَأْذَنَ فَأَذِنَ لِي فَدَخَلَ فَوَجَدَ لَبَنًا فِي قَدَحٍ فَقَالَ مِنْ أَيْنَ هَذَا اللَّبَنُ قَالُوا أَهْدَاهُ لَكَ
فُلَانٌ أَوْ فُلَانَةُ قَالَ أَبَا هِرٍّ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي قَالَ وَأَهْلُ الصُّفَّةِ أَضْيَافُ الْإِسْلَامِ لَا يَأْوُونَ إِلَى
أَهْلٍ وَلَا مَالٍ وَلَا عَلَى أَحَدٍ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ
فِيهَا فَسَاءَنِي ذَلِكَ فَقُلْتُ وَمَا هَذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ كُنْتُ أَحَقُّ أَنَا أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا فَإِذَا جَاءَ أَمَرَنِي فَكُنْتُ أَنَا
أُعْطِيهِمْ وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُدٌّ فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا
فَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ وَأَخَذُوا مَجَالِسَهُمْ مِنْ الْبَيْتِ قَالَ يَا أَبَا هِرٍّ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ خُذْ فَأَعْطِهِمْ قَالَ فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ
أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّ عَلَيَّ
الْقَدَحَ حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَنَظَرَ إِلَيَّ فَتَبَسَّمَ فَقَالَ أَبَا هِرٍّ قُلْتُ
لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ بَقِيتُ أَنَا وَأَنْتَ قُلْتُ صَدَقْتَ يَا رَسُولَ اللَّهِ قَالَ اقْعُدْ فَاشْرَبْ فَقَعَدْتُ فَشَرِبْتُ فَقَالَ اشْرَبْ فَشَرِبْتُ فَمَا زَالَ يَقُولُ
اشْرَبْ حَتَّى قُلْتُ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا قَالَ فَأَرِنِي فَأَعْطَيْتُهُ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى وَشَرِبَ الْفَضْلَةَ

Narrated Abu Huraira:

By Allah except Whom none has the right to- be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet (peace be upon him) and his companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then `Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abu-l-Qasim (the Prophet (peace be upon him)) passed by me and he smiled when he saw me, **for he knew what was in my heart** and on my face. He said, "O Aba Hirr (Abu Huraira)!" I replied, "Labbaik, O Allah's Messenger (peace be upon him)!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is

this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hirr!" I said, "Labbaik, O Allah's Messenger (peace be upon him)!" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet (peace be upon him) , he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order off the Prophet upset me, and I said to myself, "How will this little milk be enough for the people of As- Suffa?" thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet (peace be upon him) came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet (peace be upon him) said, "O Aba-Hirr!" I said, "Labbaik, O Allah's Messenger (peace be upon him)!" He said, "Take it and give it to them." So I took the bowl (of Milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet (peace be upon him) who took the bowl and put it on his hand, looked at me and smiled and said. "O Aba Hirr!" I replied, "Labbaik, O Allah's Messenger (peace be upon him)!" He said, "There remain you and I." I said, "You have said the truth, O Allah's Messenger (peace be upon him)!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.

References :

Sahih Bukhari , 8/96 # 6452
Baihaqi ,Sunan ul Kubra , 2/446 # 4136 , 7/83 # 13262
Baihaqi , Dalail un Nubuwwah,6/258 # 2348
Abu Bakr al Ajuri ,Shariah , 4/1576 # 1061
Abu Shaykh Asbahani , Akhlaaq al Nabi ,1/175 # 164
Abu Nuaym, Hilyat ul Awliya , 1/377 # 1336
Abu Nuaym, Dalail un Nubuwwah, 1/422,423 # 329
Imam Baghawi , Al Anwar fi Shamail al Nabi al Mukhtar , 1/76 # 131

** The words of Abu Huraira(r.a) are to be noted in hadees **

“ For he(Prophet) knew what was in my heart” “ع ما في نفسي

Proof : 02

حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ تَرَوْنَ قِبْلَتِي هَا هُنَا وَاللَّهِ مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا خُشُوعُكُمْ وَإِنِّي لَأَرَاكُمْ وَرَاءَ ظَهْرِي

Narrated Abu Huraira:

Allah's Messenger (peace be upon him) said, "You see me facing the Qibla; but, by Allah, nothing is hidden from me regarding your bowing and submissiveness (concentration in prayer) and I see you from behind my back."

References :

Sahih Bukhari,1/149 , # 741 :: 1/98 ,# 418
Muwatta Imam Malik , Book: 09, Hadith # 404
Musnad Ahmed, 2/303 # 8011

Imam Ibn Abdul Barr al Maliki ,writes in sharah of this hadees:

هذا كما قال صلى الله عليه وسلم ولا سبيل إلى كيفية ذلك وهو علم من أعلام نبوته صلى الله عليه وسلم.

For this saying of Prophet(peave be upon him) there is no way to think that how is it possible ? For this is the knowledge of Prophet (peace be upon him) from his knowledge of Prophethood.

[Ibn Abdul Barr, At Tamheed (18/346)]

In one hadees of Musnad Ahmed the text is just as following:

حدثنا عبد الله حدثني أبي قال قرئ على سفيان أبو الزناد عن الأعرج عن أبي هريرة عن النبي صلى الله عليه و سلم اني لأرى خشوعكم

Prophet (peace be upon him) said: “ I see your Khushu ”

[Musnad Ahmed, 2/244 # 7329]

*** The word in hadees ,“ خشوعكم ” (Concentration/submisiveness in prayer) is a state of Heart/Mind But Subhanallah , Sahaba’s Khushu in prayer was not hidden from Prophet(peace be upon him) ***

Proof : 03

حدثنا محمد بن عبدالله بن نمير حدثنا أبي حدثنا إسماعيل بن أبي خالد عن عبدالله بن عيسى بن عبدالرحمن ابن أبي ليلى عن جده عن أبي بن كعب قال

كنت في المسجد فدخل رجل يصلي فقرأ قراءة أنكرتها عليه ثم دخل آخر فقرأ قراءة سوى قراءة صاحبه فلما قضينا الصلاة دخلنا جميعا على رسول الله صلى الله عليه و سلم فقلت إن هذا قرأ قراءة أنكرتها عليه ودخل آخر فقرأ سوى قراءة صاحبه فأمرهما رسول الله صلى الله عليه و سلم فقرآ فحسن النبي صلى الله عليه و سلم شأنهما فسقط في نفسي من التكذيب ولا إذا كنت في الجاهلية فلما رأى رسول الله صلى الله عليه و سلم ما قد غشيني ضرب في صدري ففضت عرقا وكأنما أنظر إلى الله عز و جل فرقا فقال لي يا أبي أرسل إلي أن اقرأ القرآن على حرف فرددت إليه أن هون على أمتي فرد إلي الثانية اقرأه على حرفين فرددت إليه أن هون على أمتي فرد إلي الثالثة اقرأه على سبعة أحرف فلك بكل ردة رددتها مسألة تسألنيها فقلت اللهم اغفر لأمتي وأخرت الثالثة ليوم يرغب إلي الخلق كلهم حتى إبراهيم صلى الله عليه و سلم

Ubayy b. Ka'b reported: I was in the mosque when a man entered and prayed and recited (the Qur'an) in a style to which I objected. Then another man entered (the mosque) and recited in a style different from that of his companion. When we had finished the prayer, we all went to Allah's Messenger (may peace be upon him) and said to him: This man recited in a style to which I objected, and the other entered and recited in a style different from that of his companion. The Messenger of Allah (may peace be upon him) asked them to recite and so they recited, and the Apostle of Allah (may peace be upon him) expressed approval of their affairs (their modes of recitation). and there occurred In my mind a sort of denial which did not occur even during the Days of Ignorance**. When the Messenger of Allah (may peace be upon him) saw how I was affected (by a wrong idea)**, he struck my chest, whereupon I broke into sweating and felt as though I were looking at Allah with fear. He (the Holy Prophet) said to me: Ubayy. a message was sent to me to recite the Qur'an in one dialect, and I replied: Make (things) easy for my people. It was conveyed to me for the second time that it should be recited in two dialects. I again replied to him: Make affairs easy for my people. It was again conveyed to me for the third time to recite in seven dialects And (I was further told): You have got a seeking for every reply that I sent you, which you should seek from Me. I said: O Allah! forgive my people, forgive my people, and I have deferred the third one for the day on which the entire creation will turn to me, including even Ibrahim (peace be upon him) (for intercession).

[Sahih Muslim, 1/561 # 820]

Proof : 04

** Love is a feeling towards someone which takes place in heart . Similarly Hate ,Jealously,Pride and other such feelings exists in heart and no person can say ,what does other person feels about him.
Allahu akbar ! But we can read in Ahadith that Prophet (peace be upon him) did knew about such feelings of other people. Following Ahadith are enough to prove this **

a >

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنِي اللَّيْثُ قَالَ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ اسْمُهُ عَبْدَ اللَّهِ وَكَانَ يُلَقَّبُ حِمَارًا وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَلَدَهُ فِي الشَّرَابِ فَأُتِيَ بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ اللَّهُمَّ الْعَنْهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلْعَنُوهُ فَوَاللَّهِ مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ

Narrated `Umar bin Al-Khattab:

During the lifetime of the Prophet (peace be upon him) there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger (peace be upon him) laugh. The Prophet (peace be upon him) lashed him because of drinking (alcohol). And one-day he was brought to the Prophet (peace be upon him) on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him ! How frequently he has been brought (to the Prophet (peace be upon him) on such a charge)!" The Prophet (peace be upon him) said, "Do not curse him, for by Allah, I know he loves Allah and His Apostle."

[Sahih Bukhari ,8/158 , # 6780]

b>

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدٍ الْقَارِيُّ عَنْ أَبِي حَازِمٍ قَالَ أَخْبَرَنِي سَهْلٌ رَضِيَ اللَّهُ عَنْهُ يَعْنِي ابْنَ سَعْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى فَغَدَوْا كُلُّهُمْ يَرْجُوهُ فَقَالَ أَيْنَ عَلِيٌّ فَقِيلَ يَشْتَكِي عَيْنَيْهِ فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ فَقَالَ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

Narrated Sahl:

On the day (of the battle) of Khaibar the Prophet (peace be upon him) said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger (peace be upon him) asked, "Where is `Ali?" He was told that `Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet (peace be upon him) gave him the flag. `Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet (peace be upon him) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

[Sahih Bukhari ,4/60 , # 3009]

c >

- حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَ أَبُو بَكْرٍ إِنَّ أَحَدَ شِقَّيْ ثَوْبِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خُيَلَاءَ قَالَ مُوسَى فَقُلْتُ لِسَالِمٍ أَذَكَرَ عَبْدُ اللَّهِ مَنْ جَرَّ إِزَارَهُ قَالَ لَمْ أَسْمَعْهُ ذَكَرَ إِلَّا ثَوْبَهُ

Narrated `Abdullah bin `Umar:

That Allah's Messenger (peace be upon him) said, "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride." Abu Bakr said "One side of my robe slacks down unless I get very cautious about it." Allah's Messenger (peace be upon him) said, "But you do not do that with a pride."

[Sahih Bukhari , 6/5 , # 3665]

* Subhan Allah ! Prophet (peace be upon him) was aware that Abu Bakr(r.a) ‘s intention was not pride *

Proof : 05

حدثنا عبد الله بن عبد الرحمن و إسحق بن منصور قالا أخبرنا محمد بن يوسف عن إسرائيل بن ميسرة بن حبيب عن المنهال بن عمرو عن

زر بن حبيش عن حذيفة قال سألتني أمي متى عهدك تعني بالنبي صلى الله عليه و سلم فقلت ما لي به عهد منذ كذا و كذا فنالت مني

فقلت لها دعيني آتي النبي صلى الله عليه و سلم فأصلي معه المغرب وأسأله أن يستغفر لي ولك فأتيت النبي صلى الله عليه و سلم

فصليت معه المغرب فصلى حتى صلى العشاء ثم انفتل فتبعته فسمع صوتي فقال من هذا حذيفة ؟ قلت نعم قال ما حاجتك غفر الله لك

ولأمك قال إن هذا ملك لم ينزل الأرض قط قبل هذه الليلة استأذن ربه أن يسلم علي ويبشرني بأن فاطمة سيدة نساء أهل الجنة

وأن الحسن والحسين سيدا شباب أهل الجنة

قال هذا حديث حسن غريب من هذا الوجه لا نعرفه إلا من حديث إسرائيل صحيح

Narrated Hudhaifah :
"My mother asked me: 'When is your planned time - meaning with the Prophet (peace be upon him)?' So I said: 'I have not had a planned time to see him since such and such time.' She rebuked me, so I said to her: 'Let me go to the Prophet (peace be upon him) so that I may perform Maghrib (prayer) with him, and ask him to seek forgiveness for you and I.' So I came to the Prophet (peace be upon him), and I prayed Maghrib with him, then he prayed until he prayed Al-'Isha. Then he turned, and I followed him, and he heard my voice, and said: 'Who is this? Hudhaifah?' I said: 'Yes.' He said: "What is your need, may Allah forgive you and your mother" He said: 'Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Fatimah is the chief of the women of Paradise, and that Al-Hasan and Al-Husain are the chiefs of the youths of the people of Paradise.'"

References:

Sunan Tirmizi, 5/660 , # 3781
Musnad Ahmed , 5/391 # 23377

* Hudhaifa (r.a) by himself did not ask Prophet(peace be upon him) to pray for forgiveness . Prophet(peace be upon him) prayed for him (the exact prayer for which he came),before he asked .

Proof : 06

أخبرني أبو الحسن محمد بن عبد الله الجوهري حدثنا محمد بن إسحاق حدثنا أحمد بن يوسف حدثنا النضر بن محمد حدثنا عكرمة بن عمار حدثنا إياس بن سلمة حدثني أبي أنه كان مع رسول الله صلى الله عليه وسلم إذ جاء رجل بفرس له يقودها عقوق ومعها مهرة لها يتبعها فقال: من أنت ؟ فقال: أنا نبي قال: ما نبي ؟ قال: رسول الله قال: متى تقوم الساعة ؟ فقال رسول الله صلى الله عليه وسلم: غيب ولا يعلم الغيب إلا الله قال: أرني سيفك فأعطاه النبي صلى الله عليه وسلم سيفه فهزه الرجل ثم رده عليه فقال رسول الله صلى الله عليه وسلم: أما أنك لم تكن تستطيع الذي أردت قال: وقد كان قال: اذهب إليه فسله عن هذه الخصال

هذا حديث صحيح

Salamah bin Akwa(r.a) narrates ,We were with Prophet (peace be upon him) ,then a man came alongwith his pregnant Mare (female of horse) and asked to Prophet (peace be upon him)
“Who are you ?” . Prophet (peace be upon him) said, “I am Nabi” . He asked ,
“What do you mean by Nabi ?” , Prophet (peace be upon him) said ,
“ Allah’s messenger”.He asked , “When will the hour(qiyamat) be established?” Prophet(peace be upon him) said , “Its hidden ,and none knows the hidden except Allah”.
Then the man said , “ Give me your sword” and Prophet (peace be upon him) gave him his sword . He just waved it and returned it back to the Prophet(peace be upon him) . At this ,Prophet (peace be upon him) said , “ You will never be able to accomplish what you intended” !

Imam Hakim graded this hadees “Sahih”

تعليق الذهبي قي التلخيص: على شرط مسلم

Imam Dhahbi said in talkhees , “ This is on criteria of Imam Muslim”

References :

Imam Hakim , Mustadrak , 1/49 # 14
Imam Baihaqi , Qidha wa al Qadr ,1/234 , # 245

* Imam Suyuti narrated this hadees in Khasais al Kubra ,2/229 and mentioned the authentication of Imam Hakim and furthur wrote :

“ Imam Tabarani also narrated this,with few extra words that, Prophet(peace be upon him) said :
‘ The man came with an intention ,to first ask questions,then take my sword and kill me ,but he kept the sword back in its sheath”

ثم قال : ه قبل فقال تيه فأساله ثم خ سيفي فأقتله فغم لسيف

Reference for Imam Tabarani’s narration :

[Al Mujam al Kabeer , 7/18 , # 6245]

**** Also in Musnad Ruyani ,2/252 # 1148***

*** Imam Abul Hasan al Wahidi (d. 468 A.H)** narrated this hadees with a different chain. All the narrators in chain are Thiqa (trustworthy)

أخبرنا أبو عثمان سعيد بن محمد المؤذن قال: أخبرنا محمد بن حمدون بن الفضل قال: أخبرنا أحمد بن الحسين الحافظ قال: أخبرنا حمدان السلمي قال: حدثنا النضر بن محمد قال: حدثنا عكرمة قال: حدثنا إياس بن سلمة قال: حدثني أبي أنه كان مع النبي صلى الله عليه وسلم إذ جاء رجل بفرس له يقودها عقوق ومعها مهرة له يبيعها فقال له: من أنت قال: أنا نبي الله قال: ومن نبي الله قال: رسول الله قال متى تقوم الساعة قال رسول الله صلى الله عليه وسلم: غيب ولا يعلم الغيب إلا الله قال: ما في بطن فرسي هذه قال: غيب ولا يعلم الغيب إلا الله قال: أرني سيفك فأعطاه النبي صلى الله عليه وسلم سيفه فهزه الرجل ثم رده إليه فقال النبي صلى الله عليه وسلم: أما إنك لم تكن تستطيع الذي أردت قال: وقد كان الرجل قال: أذهب إليه فأسأله عن هذه الخصال.

[Imam Abul Hasan al Wahidi , Asbab al Nuzul , 1/347 # 282 , Under Tafseer Surah Luqman]

* Imam Abul Qasim al Hanayi (d. 459 A.H) ,narrated this hadees with his chain in **Al Awayail min al Fawaid ,1/187,188 , # 16** and graded it “Sahih”.

This is the chain of Imam Abul Qasim :

أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ الْحَسَنِ بْنِ أَحْمَدَ الْوَرَّاقُ , قثنا أَحْمَدُ بْنُ سُلَيْمَانَ بْنِ حَذْلَمٍ ، قثنا بَكَّارُ بْنُ قُتَيْبَةَ ، قثنا عُمَرُ بْنُ يُونُسَ ، قثنا عِكْرِمَةُ بْنُ عَمَّارٍ ، قثنا إِيَاسُ بْنُ سَلَمَةَ هُوَ ابْنُ الْأَكْوَعِ ، عَنْ أَبِيهِ

هَذَا حَدِيثٌ صَحِيحٌ

Proof : 07

أخبرتنا أم حبيبة عائشة بنت معمر بن عبد الواحد بن الفاخر بأصبهان أن سعيد بن أبي الرجاء الصيرفي أخبرهم أبنا أحمد بن محمود الثقفي أبنا محمد بن إبراهيم بن المقرئ ثنا أبو الدحداح أحمد بن محمد بن إسماعيل التميمي الدمشقي ثنا أبو عامر موسى بن عامر بن خريم ثنا الوليد بن مسلم ثنا الأوزاعي عن قتادة عن أنس قال ذكر رجل عند رسول الله فذكروا من قوته في الجهاد والإجتهاد في العبادة فأقبل الرجل فقال رسول الله والذي نفسي بيده إني لأرى في وجه سفعة من الشيطان ثم أقبل فسلم عليهم فقال رسول الله هل حدثت نفسك حين أشرفت علينا أنه ليس في القوم أحد خير منك قال نعم وذهب فاختط مسجدا وصف قدميه يصلي فقال رسول الله أيكم يقوم إليه فيقتله فذهب أبو بكر فوجده يصلي قال فهاب أن يقتله فقال رسول الله أيكم يقوم إليه فيقتله فقام عمر فقال أنا أذهب إليه فوجده يصلي فصنع مثل ما صنع أبو بكر ثم رجع فقال علي أنا فقال أنت إن أدركته فذهب فوجده قد انصرف فقال رسول الله إن هذا الأول قرن يخرج من أمتي لو قتله ما اختلف اثنان من أمتي ثم قال إن بني إسرائيل افترقت على إحدى وسبعين فرقة وإن أمتي ستفترق على اثنتين وسبعين فرقة كلها في النار إلا واحدة وهي الجماعة اللفظ واحد غير أن في رواية الثقفي أول وعنده في أمتي

إسناده صحيح

Anas bin Malik (r.a) narrates ,we were discussing about a man in front of Prophet(peace be upon him) ,regarding his excessiveness in good deeds like Jihad and worship,when all of a sudden that man came there. Prophet(peace be upon him) saw him and said ,
" By him in whose hand my life is ! , I see the signs of Devil on his face !"
When the man came near,Prophet(peace be upon him) asked him,
" Did not you say(think) in your heart that ,you are the best amongst all the people?"
He said , " Yes , I did" and went to pray in the masjid.
When the man went away , Prophet(peace be upon him) said , " Who amongst you will kill this man ?

Abu Bakr (r.a) said , " I will kill him ,O Prophet of Allah !". So Abu bakr (r.a) went to kill that man but , he was praying in Masjid. Abu Bakr didn't kill him and returned.
Then Umar(r.a) stood up,to kill him. But Even Umar(r.a) found him praying in masjid,hence returned back without killing him (like Abu bakr (r.a)).
Then Ali (r.a) said , " I will kill him" !. Prophet (peace be upn him) said " Yes you will kill him,only if you find him". When Ali (r.a) went to kill, the man was gone .
Then Prophet (peace be upon him) said , " This was the first horn which emerged in my Ummah.Had he been killed ,then there would have been no differences (ikhtilaf) in my Ummah. The Bani Israel split into 71 sects and in my ummah there will be 72 sects,all of which will be in hell except for one which is Al Jamaat (the majority).

[Imam Maqdasi , Ahadees al Mukhtara,7/89 # 2499]

This Hadees is Sahih

2nd Chain:Imam Bazzar also narrated this with his different “Hasan” chain

حَدَّثنا إبراهيم بن عَبد الله بن مُحَمد الكوفي ، حَدَّثنا عَبد الرحمن بن شريك ، حَدَّثنا أبي عن الأعمش ، عَن أبي سفيان ، عَن أَنَس بن مالك قال : كُنَّا عند النَّبِيّ صَلَّى الله عَلَيه وَسَلَّم حتى أقبل رجل حسن السمت ذكروا من أمره أمرا حسنا فقال رسول الله صَلَّى الله عَلَيه وَسَلَّم : إني لأرى على وجهه سفعة من النار فلما انتهى فسلم قال النَّبِيّ صَلَّى الله عَلَيه وَسَلَّم : بالله جئت ذكر كلمة أحسبه قال : قلت في نفسك ، أو إنك ترى في نفسك أنك أفضل القوم ؟ قال : نعم ، قال : فلما ذهب قال رَسُول اللهِ صَلَّى الله عَلَيه وَسَلَّم : إنه قد طلع في أمتي أحسبه قال : قوم هذا وأصحابه منهم فقال أَبُو بَكْر : أفلا أقتله يا رَسولَ اللهِ قال : بلى فانطلق أَبُو بَكْر فوجده في المسجد يصلي فرجع إلى رسول الله صَلَّى الله عَلَيه وَسَلَّم فقال : إني وجدته يصلي فلم أستطع أن أقتله فقال عُمَر : أفلا أقتله ؟ قال : بلى قال : فانطلق عُمَر فوجده في المسجد يصلي راكعا فرجع إلى النَّبِيّ صَلَّى الله عَلَيه وَسَلَّم فقال : إني وجدته يصلي فلم أستطع أن أقتله فقال علي : أفلا أقتله يا رَسولَ اللهِ ؟ قال : بلى أنت تقتله إن وجدته فانطلق علي فلم يجده

In this hadees the words are “ I see the signs of (a man of) hell fire on his face.

[Musnad Bazzar , 14/60 , # 7510]

This Hadees is Hasan by this chain , and it has two more different (weak) chains in its support,which further makes it Mahfooz.

3nd chain is:

حدثنا محمد بن الفرج حدثنا محمد بن الزبرقان حدثنا موسى بن عبيدة أخبرني هود بن عطاء

Reference :

Musnad Abi Ya’la ,1/90, # 90
Al Shariah al Ajuri # 50

This chain is weak due to Hood bin Ata .

4th Chain is :

حدثنا أبو خثيمة حدثنا عمر بن يونس حدثنا يزيد الرقاشي في حوض زمزم - و الناس مجتمعون عليه من قريش و غيرهم - قال حدثني أنس بن مالك

This chain is weak due to “Yazid al Raqqashi” .

References :

Musnad Abi Ya’la ,7/154, # 4127
Fawaid Muntaqa min Hadees Abi Shuayb al Harrani # 31
Baihaqi Dalail un Nubuwwah ,# 2550
Majma az Zawaid , 6/336 , # 10401

Proof : 08

أخبرنا الحسين بن محمد بن مصعب السنجي حدثنا محمد بن عمر بن الهياج حدثنا يحيى بن عبد الرحمن الأرحبي حدثني عبيدة بن الأسود عن القاسم بن الوليد عن سنان بن الحارث بن مصرف عن طلحة بن مصرف عن مجاهد

عن ابن عمر قال: جاء رجل من الأنصار إلى النبي صلى الله عليه و سلم فقال يا رسول الله كلمات أسأل عنهن قال: (جلس) وجاء رجل من ثقيف فقال: يا رسول الله كلمات أسأل عنهن فقال صلى الله عليه و سلم: (سبقك الأنصاري) فقال الأنصاري: إنه رجل غريب وإن للغريب حقا فابدأ به فأقبل على الثقفي فقال: (إن شئت أجبتك عما كنت تسأل وإن شئت سألتني وأخبرك) فقال: يا رسول الله بل أجبني عما كنت أسألك قال: (جئت تسألني عن الركوع والسجود والصلاة والصوم) فقال: لا والذي بعثك بالحق ما أخطأت مما كان في نفسي شيئا قال: (فإذا ركعت فضع راحتيك على ركبتين ثم فرج بين أصابعك ثم امكث حتى يأخذ كل عضو مأخذه وإذا سجدت فمكن جبهتك ولا تنقر نقرا وصل أول النهار وآخره) فقال: يا نبي الله فإن أنا صليت بينهما ؟ قال: (فأنت إذا مصلى وصم من كل شهر ثلاث عشرة وأربع عشرة وخمس عشرة) فقام الثقفي ثم أقبل على الأنصاري فقال: (إن شئت أخبرتك عما جئت تسأل وإن شئت سألتني فأخبرك) فقال: لا يا نبي الله أخبرني عما جئت أسألك قال: (جئت تسألني عن الحاج ما له حين يخرج من بيته وما له حين يقوم بعرفات وما له حين يرمي الجمار وما له حين يحلق رأسه وما له حين يقضي آخر طواف بالبيت) فقال: يا نبي الله والذي بعثك بالحق ما أخطأت مما كان في نفسي شيئا قال: (فإن له حين يخرج من بيته أن راحلته لا تخطو خطوة إلا كتب له بها حسنة أو حطت عنه بها خطيئة فإذا وقف بعرفة فإن الله عز و جل ينزل إلى السماء الدنيا فيقول: انظروا إلى عبادي شعثا غبرا اشهدوا أني قد غفرت لهم ذنوبهم وإن كان عدد قطر السماء ورمل عالج وإذا رمى الجمار لا يدري أحد ما له حتى يوفاه يوم القيامة وإذا حلق رأسه فله بكل شعرة سقطت من رأسه نور يوم القيامة وإذا قضى آخر طوافه بالبيت خرج من ذنوبه كيوم ولدته أمه

Ibn Umar (r.a) narrates,a man from Ansaar came to Prophet(peace be upon him) and said , “ I want to ask you something O Prophet of Allah !” . Prophet (peace be upon him) said him, “Sit”. Then a man from Saqeef came and said , “I want to ask you something O Prophet of Allah !”

The Ansari man said , “ This man from Saqeef is poor , and rights of poor are first,So let him ask first O prophet of Allah”.
Prophet (peace be upon him) said to Saqafi man, “ Shall i answer you before you ask your questions (i,e shall I tell you what you are going to ask me and answer them ?) ? Or you will ask by yourself and then I should answer ?
Saqafi said , “ It will be better if you tell me without my asking O prophet of Allah”
Prophet (peace be upon him) said , “ You have come to ask me about, Bowing,Prostrating, Prayer and Fasting”.
Saqafi said , “ By him who sent you with the truth,you didn't disclose a single question wrong,which was in my heart (which i wanted to ask)” .
Then Prophet (peace be upon him) told him everything he wanted,and the Saqafi went away.
Then at Ansari's turn for questions, Prophet (peace be upon him) said him, “ Shall i answer you before you ask your questions (i,e shall I tell you what you are going to ask me and answer them ?)
? Or you will ask by yourself and then I should answer ?
The Ansari said , “ It will be better if you tell me without my asking O prophet of Allah ”
Prophet (peace be upon him) said , “ You have come to ask me about, Rites of Hajj like what are the rewards for Setting out from the home towards Kaaba,Staying in Arafat,Rami e Jamar (stoning shaitan),Shaving of head,and the last Tawaf ”.
The Ansari said , “ By him who sent you with the truth,you didn't disclose a single question wrong,which was in my heart (which i wanted to ask)” .
Then Prophet (peace be upon him) told him everything he wanted.

References :

Sahih Ibn Hibban , 5/205 # 1887

Musnad Bazzar ,12/317 # 6177

[In the chain of musnad bazzar ,“Qasim bin waleed” the narrator (link) between Ubaidah bin Aswad and Sanan bin haris is missing]

Imam Baihaqi ,Dalail un Nubuwwah , 6/294

[Imam Baihaqi graded this hadees “Hasan” before narrating it]

***Imam Suytuti , Khasais ul Kubra , 2/230 , Dar ul Kutub al Ilmiyya*.**

Nasir Albani narrated it in :

Sahih Targhib wa Tarheeb 2/5 # 1112

This Hadees is absolutely Hasan.All the narrators in chain of this hadees are Thiqa .
But someone might Try to do Jarh on one of its Narrators “يحيى بـ عبـ لـ حمـ لأ حبي”

Ta’deel on Yahya bin Abdur Rahman al Arhabi:

* Imam Ibn Hibban mentioned him in his Kitab ut Thiqat and said that he narrated from Ubaida bin Aswad.
[Kitab ut Thiqat,Volume:09 , Narrator # 16292]
* Imam Bukhari mentioned him in his Tareekh ul Kabeer and didn’t show single Jirah on him , rather he said , “ Yahya bin Abdur Rahman narrated from Ubaida bin Aswad ”
[Imam Bukhari , Tareekh ul Kabeer ,Volume :08 , Narrator # 3033]
* Imam Ibn Hajar Asqalani called him “Sadooq”
[Taqrib ut Tahzib , 2/ 308]
* Imam Ibn Numayr said “ There is no harm in him”
* Imam Darqutni called him “Salih”
[Tahdhib ut Tahdhib , Volume : 11 , Narrator # 401]

And as for the doubt that Sanan bin Haris (سنان بن الحارث بن مصرف) is Majhool (unknown) ,then this is also vague .Because :

* Imam Ibn Hibban mentioned him in his Kitab ut Thiqat ,Volume :08 , Narrator # 13551 and said that he narrated from Talha bin Musaraf.
* Imam Bukhari mentioned him in Tarikh ul Kabeer # 2344 and didn’t criticize him .
* Imam Ibn Abi Hatim ar Razi mentioned him in “Al Jarh wa Ta’deel” , 4/254 , Narrator # 1098 , didn’t criticize him and said that he narrated from Talha bin Musarraf .

This Hadees, from Ibn Umar (r.a) is also narrated with a weak chain
(ibn Mujahid is weak in chain)

عبـ لـ عـ بـ مجاهـ عـ بيه عـ بـ عمـ

Musannaf Abdur Razzaq , 5/15 # 8830
Akhbaar al Makkah # 876

It is also narrated by Anas bin Malik (r.a) with a weak chain.

Tabarani,Al Mujam al Kabeer
Haythmi in Majma az Zawaid, 3/601 # 5650

Similar Hadith is also narrated by Ubadah bin Samit (r.a) with the following chain :

حـ ثنا بـ هيـ قال حـ ثنا محمـ بـ عبـ لـ حيـ بـ شـ قال حـ ثنا يحيى بـ بي لحجا لبصـ قال حـ ثنا

بـ سنا عيسى بـ سنا قال حـ ثنا يعلى بـ شـ بـ ع عبا بـ لصام

Tabarani , Al Mujam al Awsat , 3/16 # 2320

Haythmi, Majma az Zawaid , 3/603 # 5651

Proof : 09

قال ابن هشام: حدثنى بعض أهل العلم أن فضالة بن عمير بن الملوح الليثى أراد قتل

رسول الله - صلى الله عليه وسلم - وهو يطوف بالبيت - عام الفتح - فلما دنا منه قال رسول الله - صلى الله عليه وسلم - " أفضاله ؟ "

قال: نعم. قال: " ماذا كنت تحدث به نفسك ؟ " قال: لا شئ، كنت أذكر الله، فضحك رسول الله - صلى الله عليه وسلم - ثم قال: "

استغفر الله ". ثم وضع يده على صدره فسكن، وكان فضالة يقول: والله ما رفع يده عن صدرى حتى ما خلق شئ أحب إلى منه

On the day of conquest of Makkah ,Prophet(peace be upon him) was circumambulating (doing tawaf) the Kaaba.
A person by name “Fudhala” came there with an intention to kill Prophet(peace be upon him). When he he came near Prophet(peace be upon him),
Prophet (peace be upon him) said to him , “Are you Fudhala ?”
He said “Yes”
Prophet(peace be upon him) said , “What were you thinking(intending) in your heart ?”
He said , “Nothing ! I am just remembering Allah”.
Prophet (peace be upon him) laughed and said ,“Astaghfirullah”
After that,Prophet(peace be upon him) placed his hand on his chest .
Then fudhala said , “You didn’t even raise your hand from my chest, and you became the most beloved of all the creation to me”.

References :

Tahzeeb Sirat Ibn Hisham ,1/359
Ibn Kathir , Al Bidaya wan Nihaya , 4/308 & Sirat un Nawabawiyya , 3/583
Ibn Qayyim, Zaad al Maad , 3/363 , Published :Muassas ar Risalah .
Muhamad bin Yusuf Salihi , Sabal al huda wal Rashaad , 5/235
Qastalani ,Al Mawahib ul laduniya , 1/387

Sharah Ash Shifa , 1/720
Sirath al Halabiyyah , 3/146

Proof : 10

وقرأت فى كتاب محمد بن سعد عن محمد بن عبيد عن إسماعيل ابن أبى خالد عن أبى إسحاق السبيعى أن أبا سفيان بن حرب بعد فتح مكة كان جالساً فقال فى نفسه لو جمعت لمحمد جمعاً أنه ليحدث نفسه بذلك إذ ضرب النبى بين كتفيه وقال إذاً يخزيك الله قال فرفع رأسه فإذا النبى قائم على رأسه فقال ما أيقنت أنك نبى حتى الساعة إن كنت لأحدث نفسى بذلك

ورواه أيضاً أبو السفر وعبد الله بن أبى بكر بن حزم مرسلاً فى معناه

وقد أنبأنى أبو عبد الله الحافظ إجازةً قال أخبرنا أبو حامد أحمد بن على بن الحسن المقرىء قال حدثنا أحمد بن يوسف السلمى قال حدثنا محمد بن يوسف الفريابى قال حدثنا يونس بن أبى إسحاق عن أبى السفر عن ابن عباس قال رأى أبو سفيان رسول الله يمشى والناس يطؤون عقبة فقال بينه وبين نفسه لو عاودت هذا الرجل القتال فجاء رسول الله حتى ضرب بيده فى صدرى فقال إذا يخزنك الله قال أتوب إلى الله وأستغفر الله مما تفوهت به هكذا وجدته فى كتابى موصولاً فى أبواب فتح مكة من كتاب الأكليل

Abu Ishaq al Sibayi (tabaii) narrates an incident that :
After the conquest of Makkah, Abu Sufyan was sitting and thinking (saying) in his heart, " If I had an army now I would have once again waged a war with Muhammad (peace be upon him) . Still (while) he was thinking this, Prophet(peace be upon him) came and hit him between his shoulders and said " Then Allah would have disgraced you" !
Abu Sufyan looked up and saw ,it was Prophet (peace be upon him) .
Abu sufyan said , " I didn't believe that you are the Prophet till the day of Judgement"!.

The same incident is also narrated by Ibn Abbas (r.a).

References :

Baihaqi,Dalail un Nubuwwah, 5/102
Ibn Saad ,Tabaqat ul Kubra, # 10764
Ibn Asakir ,Tareekh al Damishq ,# 23291
Ibn Kaseer , Al Bidaya wan Nihaya , # 4/348
Imam Ibn Jauzi Al Muntazim fi Tarikh # 675

And according to Imam Baihaqi it is also narrated by Imam Hakim in Al Akleel

In first narration from Abu Ishaq al Sibayi (tabaii) ,the problem with chain is, there is missing link between Abu Ishaq and Abu Sufiyan.

And in the second chain from Ibn Abbas (r.a) , Abu hammad is weak in the chain.
But these two chains support each other. We don’t rely on this narration alone,it is just narrated as supplementary evidence alongwith other overwhelming Sahih Ahadees.

Proof : 11

حدثنا عبد الله حدثنى أبى ثنا عفان ثنا حماد بن سلمة انا الزبير أبو عبد السلام عن أيوب بن عبد الله بن مكرز ولم يسمعه منه قال حدثنى جلساؤه وقد رايته عن وابصة الأسدى قال عفان حدثنى غير مرة ولم يقل حدثنى جلساؤه قال أتيت رسول الله صلى الله عليه و سلم وأنا أريد ان لا ادع شيئا من البر والإثم إلا سألته عنه وحوله عصابة من المسلمين يستفتونه فجعلت أتخطاهم فقالوا إليك يا وابصة عن رسول الله صلى الله عليه و سلم فقلت دعونى فأدنو منه فإنه أحب الناس الى ان أدنو منه قال دعوا وابصة ادن يا وابصة مرتين أو ثلاثا قال فدنوت منه حتى قعدت بين يديه فقال يا وابصة أخبرك أو تسألنى قلت لا بل أخبرنى فقال جئت تسألنى عن البر والإثم فقال نعم فجمع أنامله فجعل ينكت بهن فى صدرى ويقول يا وابصة استفت قلبك واستفت نفسك ثلاث مرات البر ما اطمأنت إليه النفس والإثم ما حاك فى النفس وتردد فى الصدر وان أفتاك الناس وأفتوك

Wabisa al Asadi narrates ,I went to Prophet(peace be upon him) to ask him about Good deed and Sin. I went and sat very close to him .
Prophet(peace be upon him) said to me , “ O Wabisa,shall i inform you what you want to ask me ?” . I said “ Yes ,inform me”.
Prophet (peace be upon him) said , “ You came to ask me about Good deed and Sin”

I said , “ Yes , I came to ask this very question ”
Prophet (peace be upon him) hit his fingers on my chest and said , “ O wabisa, ask this to your heart ! ask this to yourself !” He said this 3 times,and then said :
“Good deed is the one,which when you do it gives peace to your heart and sin is the one which, when you do,you feel restlessness in your heart (chest),even if u did it on suggestion(saying) of people (others) .
[This Hadees has been graded ‘Hasan’ by Imam Nawawi]

References :

Musnad Ahmed ,4/228 # 18035 ; 4/227 # 18028 ; 4/228 # 18030
Musnad Abu Yala , 3/162 # 1586,1587
Musnad al Haaris # 58
Tahawi, Mushkil Athaar , # 1798
Baihaqi , Dalail un nubuwwah,6:292 # 2555
Shaykh Asbahani , Imsal ul Hadees # 207

Sunan Darmi, 2/320 # 2533
Nawawi , Riyadh us Saliheen # 591 & Arbaeen # 27

Proof : 12

حدثنا بكر بن سهل ثنا عبد الله بن صالح حدثني معاوية بن صالح عن راشد بن سعد عن أبي أمامة عن النبي صلى الله عليه و سلم قال :

اتقوا فراسة المؤمن فإنه ينظر بنور الله

Abu Amamah narrated ,Prophet(peace be upon him) said ,“ Beware of Momin’s (True believer’s) insight , for he sees with the Noor of Allah”.

References :

Tabarani, Al Mujam al Kabeer ,8/102 # 7497 & Musnad Shamiyyin , 3/183
Baihaqi , Zuhud al Kabeer , 1/159 # 358
Musnad ash Shihab , 1/387 # 663
Ibn Abdul Barr , Jami al Bayan al Ilm ,1/677 # 1197 , Baab: Dhim al Fajir min al Ulma
Abu Nuaym ,Tibb al Nabawi , 1/204 # 65

All the narrators in the chain are Thiqa (trustworthy/credible)

Imam Haythmi narrated it in Majma az Zawaid and said :

ل بـ ني سنا حس

“Imam Tabarani narrated it with hasan chain”

[Majma az Zawaid ,10/473 # 17940]

This Hadees is also narrated by :

- Abu Saeed Khudri(r.a)

[Imam Tirmidhi in his Sunan # 3419] [Musnad Abu hanifa ,Kitab ul Tafsir # 03]
Tabarani , Bazzar , Abu Nuaym and many others .
Chain is not authentic due to the narrator Atiya (but he is not too weak, Imam Asqalani graded him Sadooq ,but used to commit mistakes and tadlees . None did Jarh Mufassar on him)

- Ibn Umar (r.a) [Imam Ibn Jareer Tabari in his Tafseer Jami al Bayan # 19458]
Chain is weak due to “Firat bin Sayib”

- Abu Amamah (with different chain) [Imam Ibn Adiy , in Al Kamil fi Duafa # 4789]
Chain is weak due to “Jafar bin Ahmed”

- Hasan Basri(r.a) [Sahih Mursal] in Jaamir Ma’mar bin Rashid ,10/451 # 19674

- Thawban (r.a) [Ibn Jareer tabari in Jaame al Bayan , Anu Nuaym and Abu Shaykh asbahani , Jurjani]

So with these Shawahid and Mutaabiah , This Hadees is highly authentic (Sahih) without any ghubaar (doubts) .

*** When one sees with Noor of Allah imagine the power of his vision . How can the thinking of others be hidden from the Vision which sees by the Noor of Allah ? ***

*** When a True believer can see with the Noor of Allah,then what will be the vision power of that King of Prophets (peace be upon him) ,
The one,by believing in whom and loving him, one becomes a believer ! ***

*** This proves that,even the Awliya Allah (true believers) can pose this power ***

**** Shaykh Ibn Taymiyya and his power of knowing other's thinking ****

A great student(follower) of Ibn Taymiyya " Abu hafs al Bazzar " writes :

أخبرنى غير واحد من الثقات ببعض ما شاهده من كراماته وأنا أذكر بعضها على سبيل الاختصار وأبدأ من ذلك ببعض ما شاهدته.

فمنها اثنين جرى بينى وبين بعض الفضلاء منازعة فى عدة مسائل وطال كلامنا فيها وجعلنا نقطع الكلام فى كل مسألة بأن نرجع إلى الشيخ وما يرجحه من القول فيها

ثم أن الشيخ رضى الله عنه حضر فلما هممنا بسؤاله عن ذلك سبقنا هو وشرع يذكر لنا مسألة مسألة كما كنا فيه وجعل يذكر غالب ما أوردناه فى كل مسأله ويذكر أقوال العلماء ثم يرجح منها ما يرجحه الدليل حتى أتى على آخر ما أردنا أن نسأله عنه وبين لنا ما قصدنا أن نستعلمه منه فبقيت أنا وصاحبى ومن حضرنا أولا مبهوتين متعجبين مما كاشفنا به وأظهره الله عليه مما كان فى خواطرنا.

وكنت فى خلال الأيام التى صحبته فيها إذا بحث مسأله يحضر لى إيراد فما يستتم خاطرى به حتى يشرع فيورده ويذكر الجواب من عدة وجوه.

<u>" Many " trustworthy " individuals narrated to me</u> various miracles that they witnessed from him(Ibn Taymiyya), and I will mention some of them here, <u>beginning with two that I personally witnessed.</u>

There was once an argument between some of the noble scholars and myself in some issues that we were debating at length over. So, we decided to stop our discussion and go to the Shaykh to give us the decisive word. We found that the Shaykh (Ibn Taymiyya) himself had come to us, and when we were going to ask him about what we were discussing, he delved into each issue before we could even speak. He laid out each of our positions regarding what we were discussing, mentioned the opinions of the scholars on them, and then clarified which opinions were most supported by the evidence, until he got to the final issue we wanted to ask him about and told us what we ourselves were hoping to learn from asking him. So, my companions and I were speechless and shocked at what he had just learned from him, as well as what Allāh had made him privy to regarding what we had been thinking of.

And during the days I spent with him, if I wanted to research a particular issue, I would barely have just thought of it only to find him proceeding to explaining it to me, and providing an answer from numerous angles."

Reference :

[Al A'lam al Alaiyyah fi Manaqib Ibn Taymiyya , Fasl fi Zikr ba'z Karamat wa Firasah , Page :22,23 in English Edition(The lofty virtues of Ibn Taymiyya)]

**** Shaykh Ibn Taymiyya on Kashf of Ghaus ul Azam Shaykh Abdul Qadir jilani (r.a) ****

Ibn Taymiyya writes :

وكذلك نقل الشيخ شهاب الدين أبو حفص عمر بن محمد السهروردى وحدثنيه عنه الشيخ عز الدين عبد الله بن أحمد

بن عمر الفاروثى أنه سمع هذه الحكاية منه ووجدتها معلقة بخط الشيخ

موفق الدين أبي محمد بن قدامة المقدسى قال السهروردى كنت عزمت على أن أقرأ شيئاً من علم الكلام وأنا متردد

هل أقرأ الإرشاد لإمام الحرمين أو نهاية الإقدام للشهرستانى أو كتاب شيخه فذهبت مع خالى أبي النجيب وكان

يصلى بجنب الشيخ عبد القادر قال فالتفت الشيخ عبد القادر وقال لى يا عمر ما هو من زاد القبر ما هو من زاد القبر

فرجعت عن ذلك فأخبر أن الشيخ كاشفه بما كان فى قلبه

Shaykh Shihabuddin Suharwardi (Umar bin Muhammad) said, " I was thinking to learn Ilm ul Kalam,but I was confused to study which book for it.Should i read Al irshad by Imam ul Harmain or Al Iqdam by Sharastani or the book of his(sharastani's) Shaykh.In this confused state I went to Shaykh Abdul Qadir (r.a) with my uncle Abu Najeeb (to seek guidance of shaykh abdul qadir in this matter,to study which book). When we prayed beside shaykh Abdul Qadir, he turned to me (before I could ask him) and said , " O Umar ! Is this going to be useful in grave ? Is this going to be useful in grave ? (i,e the books and knowledge which you plan to study,is that important in grave ?) Hence I changed my mind(i,e decided not to study ilm ul kalam)".

After narrating this incident Shaykh Ibn Taymiyya writes :

"فأخبر أن الشيخ كاشفه بما كان فى قلبه"

" Shaykh Abdul Qadir was inspired (got kashf) and informed him (i,e shaykh suharwardi) what was in his heart".

[Ibn Taymiyya, Al Istiqamah , Volume : 01 , Page : 87]

Inshallah these Proofs shall Suffice as evidence for Our belief .

May Allah pardon my mistakes (if any ,intentional or unintentional)

May Allah and his Beloved Prophet(peace be upon him) accept this small attempt of this Sinner.

Taalib e Dua

- Mohiuddin al Hanafi [M.T.M]